Mr. *NEWTE's*

SERMON

Concerning the

LAWFULNESS and USE

OF

ORGANS

IN THE

Christian Church.

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Concerning the

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The Lawfulneſs and Uſe of Organs in the Chriſtian Church.

Aſſerted in A

SERMON

Preached at

TIVERTON

IN THE

County of Devon

Upon the 13th of *September*, 1696.

On Occaſion of an ORGAN's being Erected in that Pariſh Church.

By *JOHN NEWTE*, M. A.
Rector of *Tiverton* in *Devon*; ſometime Fellow of *Baliol* Colledge in *Oxford*.

LONDON: Printed by *Freeman Collins* in the *Old Baily*, and are to be ſold by *William Rogers* at the *Sun* over againſt St. *Dunſtan's* Church in *Fleetſtreet*; and by *Humphry Burton* Bookſeller in *Tiverton*. 1696.

Jo: Shippard
S. Coll. Camb:

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TO THE

Right Reverend Father in GOD,

JONATHAN

Lord Bishop of EXETER.

My Lord,

WE Have at last, with your Favour and Encouragement, Erected an Organ in our Parish Church: A thing which I have almost these Ten years endeavoured to do; and had once obtained the Recommendation of it from your Lordship's worthy Predecessor, the late most Reverend Arch-Bishop of *York*. This seemed at that Time to be Embraced and Subscribed to with great Affection by the whole Body of our Corporation; but the want of Sincerity in some, or a vigorous Prosecution in others, under the Everlasting Pretence of the Badness of the Times, gave a Discouragement to the Design, however Useful and Beneficial it was.

was. And ſo for that Time it came to Nothing.

But now I hope our Tempers are changed for the better, and that they are not ſo bad, as they may be Repreſented to be; which, our continual Averſion to this ſort of Church-Muſick, would give the World too great cauſe to Suſpect: We have therefore taken the beſt Courſe to Remove ſuch a Suſpicion, and to ſhew, That we Reſolve with our utmoſt Zeal and Diligence and Sincerity to Serve God, according to the Methods of our Excellent Conſtitution, in his own Houſe of Prayer; and by the help of the Organ to raiſe our Affections and Excite our Devotion thereto.

This being the firſt Erected in your Lordſhip's Dioceſs (out of the City) ſince the Great Rebellion had deſtroyed the Uſe of them in many Places. I could not but judge it moſt proper to Dedicate this Diſcourſe, which was Preached to a very Numerous Auditory, at the Time our Organ was firſt made Uſe of, to your Name, under the happy Influence of whoſe Government, we enjoy ſo much Safety and Defence in our preſent Eſtabliſhment.

The

The Subject indeed deſerves your Protection, while it already has your Encouragement: But the Blame of the Compoſition muſt lye at my own Door, and I have no mind to add to that by making an Apology for its Publication.

I could not indeed well avoid the giving leave to ſome Friends to Tranſcribe a Copy who deſired it; unleſs, I ſhould ſeem to ſhrink from a Juſtification of what I delivered to them from the Pulpit, which I think too mean a Thing, both with Reſpect to the Dignity of my Office, and the Argument I have undertaken to defend. Therefore I choſe rather to Gratifie them this way, than to give them that Trouble, which I am ſure would make it leſs Anſwer their Expectation.

My Lord,

It is now highly to be wiſhed (if ſuch a Wiſh be not too great in our days) That all others who poſſeſs the ſame Station and Dignity in our Church with *You*, were as zealous and hearty in Promoting the Intereſt, and Defending the Rights of its Conſtitution. It would make ſome of us happy beyond our Expectation, and others beyond their Deſign,

if

if not against their Wills. Then we might see our Excellent Establishment and *Old England* flourish in our Time, as they did in that of our Forefathers.

May you still go on with a Primitive Zeal and Courage to support this best Part of Christianity; For, if this be ever suffered to fall, we have too much reason to think, That little else but Anarchy and Confusion, if not Atheism and Profaneness, will quickly follow. Past Experience of this will, I hope, sufficiently forewarn us against future Danger. And that the former may never again be tried, nor consequently the latter ever more be felt in our Land, is and shall be the constant Prayer and Endeavours of,

My Lord,

Your Lordships

Tidcombe, Sept. 24.

1696. *most Obedient and*

most Faithful Servant

JO. NEWTE.

THE LAWFULNESS and USE OF ORGANS IN THE Christian Church.

PSALM CL. 4. latter part.

——Praise him with stringed Instruments and Organs.

WHEN *holy David*, the great Pattern for Adoration and Praise, either upon occasion of some signal Deliverance received at the Hands of God; or being moved with a more than ordinary Impulse of the Spirit, to Laud and Magnifie his holy Name for the multitude of his Mercies.

Or when he more ordinarily Addressed himself unto him in Publick Prayer and Thanksgiving, making known his Requests, making Profession of

his Faith, complaining of the State of the Wicked; of the Malice of his Enemies; giving Encouragement to the Pious, or Comfort to the Afflicted; and upon moſt other Occaſions incident to the State and Condition of Himſelf and People.

He preſently compoſed a *Pſalm*, and ſent for the chief Prefect of his Choir, to fit and prepare it to ſome Muſical Inſtrument, ſuitable to the Occaſion, to Elevate his Mind, and to Excite his Devotion.

And when his Predeceſſor *Saul* was poſſeſſed with the *Evil Spirit*, the Royal Prophet having notice of it, *Took an Harp and play'd with his hand.* So the latter part of the Verſe ſays, *Saul was refreſhed and was well, and the Evil Spirit departed from him.*

1 Sam. 16. 23.

This *Evil Spirit from the Lord*, was thought to be a deep Melancholy, which oppreſſed his Spirits and diſcompoſed his Mind, and which might lye the heavier upon him, through the Inſtigation of the Devil, being moſt apt to work Miſchief upon melancholy People, and to bring them into ſuch a kind of Diſtraction. The proper Cure of this, was concluded to be, a ſeaſonable Application of Muſick. The force of which, when made by the skilful Hand of the inſpired Muſician, the Devil could not withſtand. But in ſpite of his Fomenting the Diſeaſe, *Saul's* Mind was exhilerated, and his Melancholy driven away.

A Lapide in v. 14.

It will not now be amiſs, I hope, if from ſuch Inſtances of the Uſe and Power of Muſick, I take the ſame Method of the *Pſalmiſt*, in recommending to your Practice, the conſtant offering up your Prayers and Praiſes unto Almighty God, in this his *own Houſe of Prayer*, and in order to the being more Devout and Zealous in the Divine Worſhip and Service, accord-

according to the excellent Method of our Incomparable Liturgy, if I recommend also the Use of Church-Musick in order to your more Solemn, Lively and Affectionate Performance of it.

This being most proper to raise our Affections, to chear up our Hearts, and to Invigorate, as well as to Regulate our Desires; and likewise to drive away the *Evil Spirit* from us. I do not mean only such an heavy and melancholy Spirit as *Saul*'s was, but a much worse; and no doubt, both raised and fomented by the Devil too, *viz.* The Spirit of Division, and Hatred, and Animosity. The Spirit of Anger, of Envy, of Malice, of Revenge, and other such disorderly and mischievous Passions, which this will be apt to drive from our Minds, and is a proper Remedy against.

Those great Ends, among many others, which I shall hereafter shew, being very likely to be promoted by this means, will abundantly compensate for that Pious and Exemplary Beneficence we have shewn, in erecting this stately and magnificent Structure of an *Organ*, now Dedicated to the Honour of God, the Service of his Church, and the Good of his People. By an happy Providence, is this again restored to that very Place, from whence the other, by Sacrilegious Hands, was sometime since, pull'd down and destroyed.

And I doubt not but those who have so freely contributed towards it, will conclude their Money put to a very good Use, and that they'l find a great Satisfaction in it themselves; and the greater constantly, as they see the Benefit and Advantage of it, redound both to themselves and others. And may the Blessing of God go along with it, and Descend

upon the Heads of thoſe particularly, who have been the Encouragers and Promoters of it.

To which, if it may in any wiſe contribute, I ſhall make it the Buſineſs of this Day to Aſſert the Lawfulneſs, and Recommend the Uſe of it. And this I have choſen to do, from a Conſideration of theſe moſt expreſs words of the *Pſalmiſt*, to this purpoſe, in the Concluſion of that Divine Collection of his, in this laſt *Pſalm*; which, by the Title it bears, is *Hallelujah*, or *Praiſe ye the Lord.* Wherein he Exhorts All People to call upon the Lord, and to Praiſe him in his Sanctuary; and that with all kinds of Muſical Inſtruments, particularly *with ſtringed ones and Organs.*

הַלְלוּיָהּ

I may very well here take for granted, I ſuppoſe, that Praiſe is one of the moſt Delightful, as well as one of the moſt Neceſſary Duties, we are obliged to perform towards God. That 'tis of an Eternal Obligation upon us; and which engages all People, at all Times and in all Places. And alſo, That we are to take the beſt Courſe, and make uſe of the beſt Means, where they may be had, with reſpect to thoſe Times and Places, to make this Duty moſt Affectionate and Ardent, conſidering our own Weakneſs and Indiſpoſition; and likewiſe moſt Solemn and Acceptable, with Reſpect to the Majeſty of God.

This I am to ſhew may be by Muſical Inſtruments, and among them, *The Organ*, as being the greateſt help to this ſort of Devotion.

By *Stringed Inſtruments* in this place, * *Felix Cajetan* and others ſuppoſe is to be underſtood ſome ſorts of them, now unknown to us. But according to the Hebrew word †, it ſignifies ſuch a one as is compounded of many ſorts of Muſical Inſtruments, and

* Lorinus *in loc.*

† מְנִים *Species Inſtrumenti Muſici. (Semel extat)* Buxtorf. *in loc.*

and contains much variety of Musical Harmony and Melodious Sounds, like unto that of the *Organ*, now in use; but differs from it, in that they were to be play'd upon, without the help of Wind, which this is not.

And 'tis further observable, that an *Organ* in the Original is derived from a Root, which signifies to *Love with ardency and vehemence.* It seeming so to express the Nature of the Thing, whose use is to stir up the Affections of the Soul towards God, that People cannot but be in love with it. עָנַב עֻגָב *Adamavit,* Buxtorf.

In treating of which I shall proceed after this method.

First, I shall assert the Lawfulness of Musick, both Vocal and Instrumental, and particularly of the latter, in the Time of Divine Service, as well in the Christian Church now, as in the Jewish Church heretofore.

Secondly, I shall shew the great Use and Advantages of it.

Thirdly, I shall Answer the most material Objections, which the Adversaries of Church-Musick have against this Practice. And

Lastly, I shall conclude the whole, with an Exhortation to you to stick heartily and devoutly to the performance of that Excellent Church-Service of ours, established in the Church of *England*, as being the fittest and best of any in the whole Christian World, to answer the ends of our Holy Profession, namely, to give us a peaceable and happy Life here, and to bring us to Heaven hereafter.

And

I. And *firſt*, I am to Aſſert the Lawfulneſs of Muſick, both Vocal and Inſtrumental, and particularly of the latter in the Time of Divine Service, as well in the Chriſtian Church now, as in the Jewiſh heretofore.

Towards the Proof of which, I ſhall draw ſome Arguments,* From the Light of Nature and the Reaſon of the Thing. * From the Authority of the Scripture, and the Inſtitution of *David*, conſequent thereupon. * From the Senſe of the Apoſtles in the New Teſtament. * From the Opinion and Practice of the Reformed Churches, both at home and abroad. And * particularly from the Judgment of the moſt Eminent Men among thoſe, who diſſent from our Church in other Matters.

This I take to be ſufficient for the Proof of the Thing before us; after which, I preſume, its Lawfulneſs cannot well be called in queſtion.

§ 1. The Lawfulneſs of that cannot certainly, with any tolerable Reaſon, be denied, which all Ages have Allowed and Approved of. * God's own People of old, made their Approaches unto the True God, in a Religious manner with the Solemnity of Muſick, as well, as the Heathen, to their falſe Gods. Both finding ſuch a Natural firneſs in the Thing, as would be likely to Excite their Devotion, and make it the more acceptable. And therefore, this being the general Practice of all Nations, that we read of, ſeems to argue, ſuch a way of Worſhip to proceed from the Dictates of Natural Religion, which, Men were not ſo much Taught as Born to.

* 1 Chron. 15. 16. 25. 1. Eccluſ. 50. 16, 17, 18.

The High Prieſt taught the People to Praiſe God and Pray therewith. 2 Chro. 15. 14.

It was uſed at making a Covenant with God.

Hence

Hence we find from the Testimony of Scripture, That before the Law was given by *Moses*, or Directions made in this Case by *David*, there were Instruments of Musick used, and a Song made upon a Religious Account; as appears by these two Instances, of *Miriam* the Sister of *Aaron*, and of the Prophets who came to meet *Saul*. The former we read of *Exod.* 15. 20, 21. who Celebrated the Deliverance of the *Israelites* out of *Egypt*, was no less than a Prophetess, and she did it after this manner: *She took a Timbrel in her hand, and all the Women went out after her, with Timbrels and Dances. And* Miriam *answered them, Sing ye to the Lord*, &c. 'Tis supposed here, that they sung to one another by turns, this famous *Song of Moses*; the Men beginning, and the Women answering them; or else the Propriety of Speech would not so well hold, of *Miriam's answering them*, &c.

The Invention of Musick was so early, as to be in the Days of *Lamech*, the sixth from *Adam*; his Son *Jubal, was the Father of all such as handle the Harp and the Organ*, Gen. 4. 21. *i. e.* He was the Author and Inventor of these. And in the Days of *Job*, who is thought to have lived before *Moses*, those Instruments of Musick which served to rejoyce and chear up Mens hearts at their Feasts, *Job* 21. 12. *God thought fit to Consecrate to a Religious Use, and made them Instruments of much Honour to his Church, and much Devotion to his People*, Dr. *Hickman* Conc. in Psal. 100. *i. p.* 14.

The other Instance was after the Delivering of the Law, but before the Reign of *David*, or any prescript Appointment of it, 1 *Sam.* 10. 5. where *the Company of Prophets* (are met by *Saul*) *coming down from the High Place, with a Psaltery, and a Tabret, and a Pipe, and an Harp before them*; while they Propheſied and sang Praises unto God. 1 Sam. 10. 5.

If we look into the Practice of the Heathen World, we shall find Instances of the same kind. *Homer*, one of the ancientest Writers among them, mentions the *Greeks* usage in Celebrating the Praises Dr. *Hammond in loc.*

of

of their Gods, with an Harp. The *Phrygians* with a Drum. And the *Egyptians* with a Timbrel. So the Idol-Worſhip in the Eaſtern part of the World, mentioned by the Prophet *Daniel*, was performed with all kinds of Muſical Inſtruments and Muſick. And the Weſtern, or the *Roman* had Muſick a great Ingredient in their Religion, and erected a Colledge of *Tibicines* or Players upon Wind-Muſick, and endowed them with great Priviledges, for their Solemn Performances herein.

Dan. 3. 5.

§ 2. But this is nothing to the Endowments that were made by *David* upon the ſeveral Officers, which were concerned in its Performances both in the Tabernacle, and alſo the Temple. He firſt gave the Eſtabliſhment to it in the Jewiſh Church; and by the Aſſiſtance of the Holy Ghoſt, made ſuch Heavenly Compoſures, as not only ſupplied the Jews with the moſt Excellent Forms of Prayer and Praiſe, upon all Occaſions, befitting that State: But to whom all after Ages are beholding for their Inſtructions herein, and for thoſe lofty Strains of Divine Eloquence, which have wonderfully improved the Devotions of the Chriſtian Church.

1 Chron. 25. Chap. 23. 5.

David being a King and a Prophet, could not only do this at that time, but preſcribe the Uſe of it in the time of the Meſſias, whoſe Type he was. Pſal. 45. & 146.

And 'tis from ſo great a Man, as this, *after God's own heart*, as well as from the Reaſon and Uſefulneſs of the Thing, that we in a great meaſure owe, the Advantages of Vocal and Inſtrumental Muſick among us.

1 Sam. 13. 14.

The Light of Nature indeed has given great Directions in this Matter: But the Revelation of God to his Prophets, greater. Whereby Mankind in general have been loudly called upon by holy *David* particularly, and a great part of it has heard the Voice

Voice of the Prophet, and made uſe of ſuch means, as have raiſed their Devotion to an higher pitch, than otherwiſe they could have done, and conſequently have *made the Praiſes of God more abundantly glorious.* Pſal. 66. 2.

This is done by the help of Artificial Songs and Inſtrumental Muſick, to ſupply the Defects, and to heighten the Performances of Corrupted Nature; and to aſſiſt in Repairing that Voice of Joy and Gladneſs in ſerving the Lord, which had been miſerably broken by Diſobedience and Sin; and made in a great meaſure defective, and not ſo capable alone to reach the Delights, and to attain the Perfections of that bleſſed Imployment. Pſal. 98.

This *ſweet Pſalmiſt* (or Singer) *of Iſrael* therefore, with divers other Prophets, who were Inſpired beſides him, for this purpoſe, as, *Heman, and Aſaph, and Jeduthun, and perhaps the Sons of Corah too*, whom we read of among the Compilers and Singers of *David*'s Pſalms, introduced into the Church of God among the Jews, the Uſe of ſuch Inſtruments, as were thought fit by them, being ſo Divinely Inſpired, to raiſe the Spirit of Devotion among the People, and to make them Celebrate the Praiſes of their Creator, in the moſt Solemn Manner, and with the greateſt Alacrity and Exultation as could be imagined; beſt becoming the Reaſon, and anſwering the End of the chiefeſt part of the Creation. 2 Sam. 23. 1. 2 Chron. 5. 12. Pſal. 57. 8.

And from thence we may Argue, If this was Uſeful under the Jewiſh State, why not under the Chriſtian? Have not Chriſtians ſometimes the ſame Deadneſs and Dulneſs, and Spiritual Indiſpoſition in the Service of God, which the Jews had, and which lack to be ſhaken off? Do not the Members

of the Chriſtian Church in the Performance of their Worſhip, labour under the ſame Defects of theſe ſorts? And conſequently, Do they not ſtand in need of ſome ſuch Helps and Aſſiſtances, to move their Affections, to raiſe their Devotion, to ſhake off their Drowſineſs, and to inſpire their Thoughts with Chearfulneſs and Zeal, with Love and Veneration, when they make their Addreſſes unto him, in Prayer and Thankſgiving? If they do, as 'tis too manifeſt they do; for that Reaſon, have they always had the proper, if not neceſſary Aſſiſtance of Church-Muſick among them.

Of *Vocal* * from the very beginning of Chriſtianity the Apoſtles of our Lord, and the Primitive Chriſtians practiſing it themſelves, and recommended it to others.

* I might here mention the Hymns of the *Bleſſed Virgin*, of *Zacharias*, and of *Simeon*, Luke 1 and 2d Chapters. And what is ſaid, in the opinion of *Socrates*, concerning St. *Ignatius* (who was ſuppoſed to be the Child, which our Saviour took and ſet in the midſt before his Diſciples, when he ſaid *Matth.* 18. 3. *Except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven.*) That 'twas he who firſt brought the Alternate way of Singing into the Chriſtian Church, having learnt this from a Viſion of Angels, thereby concluding the better to ſtir up one anothers Affections, and coming nearer to the Heavenly Pattern, where the Seraphims cry one to another, *Holy, Holy, Holy Lord God of Hoſts*, Iſai. 6. 3. *Socr. Hiſt. Eccleſ. l. 6. c. 8* Dr. *Comber*'s *Companion to the Temple, Part* 2. § 8. And of the famous St. *Ambroſe*, who added moſt melodious and artificial Singing to the Divine Service, in the Church of *Milan*, whereof he was Biſhop; and this way among the reſt, which ſoon after was propagated to others. He it was, who compoſed the moſt Seraphick Hymn, which is in the Church, called the *Te Deum*, in Honour of the Bleſſed Trinity; which noble Strains, 'tis thought, he received down by Tradition from the Compoſitions of the Apoſtles, or ſome other Primitive Chriſtians, who were inſpired with the Gift of Singing. And for that reaſon have we ſuch frequent mention made of their Singing to and Praiſing God, *with Spiritual Songs and Hymns*, in the firſt and pureſt Ages of Chriſtianity, when they were ſo unfortunate as to be under the ſevereſt Perſecution; And to that Infelicity alone we owe the want of Inſtrumental Muſick to help out and exalt their Devotion. And *Pliny*, giving an account to the Emperour *Trajan*, of the Chriſtians, ſays, *Hanc fuiſſe ſummam vel Culpæ vel Erroris Chriſtianorum, quod eſſent ſoliti, ſtato die, ante Lucem convenire, Carmenque Chriſto, quaſi Deo dicere ſecum Invicem*, Lib. 10. Ep. 97. de Chriſtianis.

It will be too tedious to mention what great things are ſpoken concerning the Singing among the firſt of Chriſtians, both by the Greek and Latin Fathers, St. *Chryſoſtom*, St. *Baſil*, *Juſt. Martyr*, St. *Auguſtine*, *Tertullian*, &c. And that the grave and plain Tune to the *Pſalms*, now retained in our Cathedral Churches, was ſet by *Gregory the Great*, who flouriſhed

riſhed about the end of the Sixth Century; a man very diligent in regulating and accompliſhing all the Publick Offices of the Church, whom none of his Succeſſors ever equalled, *Platina de Vit. Pontif. Greg.* 1. ——— many other Authorities are reckoned up by the Biſhop of *Cork*, in his *Duty of Singing*, &c. And I know not, why I might not with them, mention the Authority of the Worthies of our own Age, the great Lights of the Engliſh Church, *Hooker*, *Hammond*, and others, who were men of as great Learning and Piety as they, and why not of as great Authority among us, concerning that other way of Singing, with the Inſtruments of Muſick, joyned to their Voices? If this be Ceremonial, why not the other? and both be aboliſhed, or neither.

And *Inſtrumental* too, when it got Eſtabliſhment in the World, and had the Protection of *Kings* and *Emperours*, being freed from the ſevere and laſting Perſecutions it lay under for above Three hundred years together. And then afterwards, through the Diſconſolateneſs of the Times which followed, it could not preſently appear with that Splendour, as to have all thoſe Ornaments and Advantages which might well belong to it.

We may conclude therefore, That 'twas through the Neceſſity, and not the Choice of the Primitive Chriſtians, that ſo helpful a Thing as Inſtrumental Muſick in the Service of God, was not more early received into the Chriſtian Church. And the juſt * *Encomium* they give of it, ſhews what was their Mind and Deſire about it, though they were not able to bring it to effect.

* *Proleƈtat Aures Religioſa Mulceđ.* S. Cypr. Epiſt. ad Donatum. Vide S. Baſil. Homil. in Pſ. 1. S. Aug. *variis in locis.*

§ 3. It is obſervable, That when the Apoſtle, St. *Paul*, recommends *the uſe of Pſalms and Hymns, and Spiritual Songs, and to ſinging and making Melody in our Hearts to the Lord*, Epheſ. 5. 19. And St. *James*, when he ſpeaks of Singing in token of a Religious Joy, ſays, *Is any merry, let him ſing Pſalms?* By which, doubtleſs, they underſtood the *Pſalms of David*, which are uſed in the Jewiſh Church. And by ſinging them, in both thoſe places, it is to be

Epheſ. 5. 19. Col. 3. 16.

James 5. 13.

Vide Criticos Guelpt. & Grot. in Epheſ. 5. 19.

ſuppoſed, they mean with Inſtruments of Muſick. And to make the Truth of this Obſervation the more manifeſt to you, it is plain they expreſs themſelves by words, which in the Original (ψάλλοντες and ψαλλέτω, from whence, that Inſtrument called the *Pſaltery*) ſignifie moſt properly, a ſinging with an Inſtrument.

Pſalmus eſt in quo concinendo adhibetur Muſicum aliquod Inſtrumentum præter Linguam.

Hymnus eſt propriè Laudis Canticum, ſive alta Voce, ſive aliter Canatur. Oda non Laudes tantùm continet, ſed Paraneſes & alia Argumenta, Calvinus in Col. 3. 16.

* Biſhop of *Derry*'s Diſcourſe concerning the Inventions of men in the Worſhip of God, *c.* 1. § 1.

And a Reverend * Prelate obſerves from hence, "If they had not approved the Jewiſh way of Sing- "ing them, which was with Inſtruments, they "would not have uſed a word that imported it. Nay, it is not to be doubted, but (that they, who took ſo much care for the Regulating and well Ordering of the Church in after Ages) would have cautioned againſt it, if they thought it improper, and that Singing with Inſtruments, was not conſiſtent with the *Spirit and Underſtanding alſo.* But the

1 Cor. 14, 15. Lawfulneſs of this, and that Singing *with the Spirit and Underſtanding alſo*, is conſiſtent with Singing with Muſical Inſtruments, I ſhall further urge from the *New Teſtament*; and the Analogy it has with the Angelical Songs and Heavenly Exultations in the Quire

Rev. 14. 2. of Bleſſed Saints, who are repreſented *Rev.* 14. 2. *As Harpers harping with their Harps: And having the*

15. 2. *Harps of God*, Chap. 15. 2. "Which Places con- "cern the Publick Worſhip of God in the Church,

Baxter, Bullinger, Hammond. "The Joys of the Saints in Heaven and in Earth, "and the Triumphant Rejoycings of Chriſtians, for "the Victory over their Enemies, according to the Judgment of ſome Expoſitors.

§ 4.

§ 4. And however meanly this way of *making melody in our hearts unto the Lord*, may be thought by some, it has been certainly of above a Thousand years standing in the Christian Church; and been Received and Approved of by the Reformed, as well as as the Popish Churches (and therefore no part of † Popery). From these latter, I draw no President, any farther, than they agree with the Churches in the purest and best Times. And for the former, the Opinion of *Luther*, *Calvin*, and their Followers will bear me out, whose Judgments in this matter, I shall just mention.

† Those that have gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stand on the Sea of Glass, having the Harps of God, *Rev.* 15. 2.

Luther, speaking of the Communion-Service, that it ought to be in the Mother Tongue, ‖ says, "I rather wish, than promise it, being not sufficient "for so great a Work, for it requires both Musick "and a Spirit. It is plain from hence, what he meant, but because of the troublesome Times wherein he lived, he could not effect it.

† *Missam vernaculam opto magis quam promitto, quod impar sim huic Operi, quia Musicam simul & spiritum desiderat.* In vit. Lutheri.

He laments the want of Poets and Musicians to Compose and Sing Godly Songs. *Poetæ & Musici nobis desunt*, &c.

But its Followers, it seems, who must be supposed to have best understood their Teacher's meaning, have affected it. For, in a great part of *Germany*, *Swedeland*, *Denmark*, *Switzerland*, and part of *Poland*, where his Doctrine is received, they have the Exercise of Vocal and Instrumental Musick in the Worship of God, as we have; and where they have not this Advantage, 'tis reckoned more their Unhappiness than their Choice.

So

So likewiſe *Calvin* gives his Approbation of it, in ſome Places; but being a Man of intemperate Heat and Paſſion, is inconſiſtent with himſelf in others. I ſhall only mention one, which is his Comment on *Amos* 6. 5. where he highly commends * *David*; That "whereas, being Muſical and a Lover of Muſick, he might privately have delighted himſelf therewith, when he was now in Peace and Eaſe, and paſt all his Dangers; † yet he choſe rather Muſical Inſtruments to the Exerciſe of Devotion, that he might thereby raiſe his Mind towards God.——And that they ſounding the Praiſes of God in the Temple, he might Excite both himſelf and others to the Study of Godlineſs.

* David quum eſſet quietus poſtquam defunctus erat omnibus periculis, potuit etiam ſe oblectare, &c.

† Quum tamen David applicuerit Muſica Inſtrumenta, ad Pietatis exercitium ut mentem ſuam ad Deum attolleret; —— ut ſcilicet reſonarent Laudes Dei in Templo, ut indè una cum aliis Pius ſeſe erigeret ad Pietatis Studium, Calv. in Amos c. 6. v. 5.

And the *Dutch* || *Churches*, which moſtly follow him, have the Uſe of Organs very frequent among them, almoſt in every Church, where the People are of Ability to procure them.

|| Where all Sects in Religion may meet, and many do.

But though none of the Reformed Churches abroad did uſe them at all, it is ſufficient that ours does, to juſtifie their Lawfulneſs, being by far the beſt part of the Reformation. Concerning which, omitting the Teſtimony of our own Eminent Divines, who may, by ſome People, be thought too partial, I will give you the Judgment of an Excellent Man, and a Forreigner, I mean the Learned *Iſaac* * *Caſaubon*: "If my Judgment (ſaith he) does not

* Si me conjectura non fallit totius Reformationis pars integerrima eſt in Anglia, ubi cum ſtudio veritatis, viget Studium Antiquitatis, Ad Clem. Salmaſ. Ep. 40.

"fail

" fail me, the ſincereſt part of the Reformation is " in *England*, where, together with the Study of " Truth, flouriſheth alſo the Study of Antiquity.

And this truly was, and is the Deſign and Glory of our Church, That it Retains the Doctrine and Practice of the Primitive Church, while it throws off the Corruptions and Errours that were foiſted into it, in after times. It allows and maintains what is agreeable to Reaſon, Decency, and good Report, whereby God may be worſhipped among us in Spirit and Truth, with Beauty and Devotion.

And for this Reaſon it Retains the Uſe of Organs in her Divine Service, as well approving Inſtruments of Muſick to adorn, as to heighten her Devotion. This being the chiefeſt of them all, and of ſuch admirable Variety and Fulneſs, as in a manner contains all other Muſical Inſtruments whatſoever. Having ſuch a grave *Decorum* with it, and ſuch a ſingular Capacity, as is beſt able to keep an whole Congregation in decent Modulation of Voice, for ſinging the Praiſes of God; and with due Elevation of Heart, for the better offering up their Prayers unto him, which are certainly very great Advantages in a Chriſtian Aſſembly.

And therefore, I ſay, ſhe retains the Uſe of the Organ, but not as it were abſolutely neceſſary, or as if the Eſſence of the Church did conſiſt in it, and that there could be no Church without it: But only as to its *Bene eſſe*, it's flouriſhing eſtate; to which, with reſpect to the ſuitableneſs of the Times and uſefulneſs of the Thing, it does abundantly conduce. And God be thank'd, we do not ſtand ſingly in Defence of this Uſage; we have all, I mean all the beſt eſtabliſhed Churches in the whole Chriſtian

ſtian World, to concur with us herein, who are of Ability to make ſo great a Proviſion, for the better carrying on the Worſhip of God in the Aſſemblies of his People. And if we approve our ſelves to theſe, 'tis no matter if we diſregard the Novelty and Phantaſticalneſs of ſome ſingular Humours, and be concerned no otherwiſe than to Pity and Diſcountenance the groundleſs Cavils, unreaſonable Prejudices of any to the contrary.

'Twas only through the Iniquity of ſome Times, as in our long Rebellion, this Uſe was Sacrilegiouſly diſcontinued, to the Infamy of the Nation, the Diſhonour of God, and the Detriment of his Church in theſe Kingdoms. And no wonder, that ſuch an unheard of way of Reformation, *by melting of Organ Pipes into Bullets, and pulling down of Churches*, ſhould be by ſuch Pretenders to Religion, who not only diſcountenanced all Decency in Divine Worſhip; but deſtroyed that Worſhip it ſelf, ſo far as it was promoted by the Publick Exerciſe of our incomparable Liturgy, the *Gloria Patri*, the Lord's Prayer, the Creed and the Decalogue; all which remarkably ſuffered an Eclipſe together.

And it's but fitting now, That ſince the memory of the Profaneneſs, Irreligion and Sacriledge of thoſe Days is ſo offenſive, and has been ſo long a Scandal to us, we ſhould endeavour to blot out a part of the remaining *Odium*, by Reſtoring this ancient Uſe in our Churches, which we have ſo much Reaſon, Religion, and Authority for:

And if now, the Judgment of Antiquity, the Uſe
2 Chro. 29.25. of this among the Jews, God's own Appointment of it by his Prophets, and the Scriptures of the *New Teſtament* no where forbidding it, or ſuppoſing it

to

to be only a Temporal Command, though only from the Severity of the Churches Perſecution it was ſometime diſcontinued; but afterwards it flouriſhed again, in the Chriſtian Church, when that did; And in the Nature of the Thing it be of perpetual Uſe, and in the Opinion of the moſt Learned and Pious Men, of a very good one, be not ſufficient Arguments to juſtifie its Lawfulneſs, nothing will. I am ſure nothing can prove it unlawful.

§ 5. But perhaps, what will be of greater Authority with many among us, to Confirm the Lawfulneſs of this, beyond all which has been hitherto ſaid, will be the Opinion of ſome Eminent Divines, who have ſeparated from us, as particularly Mr. *Baxter*, *and the Aſſembly of Divines*, which I ſhall mention before I diſmiſs this Particular, that you may ſee, How much they agree with us in this Matter.

Mr. *Baxter* in his *Five Diſputations*, gives his Opinion of Church-Muſick in theſe very words: " As for Organs, or other Inſtruments of Muſick P. 112. " (ſays he) in God's Worſhip, they being a Help, " partly Natural and partly Artificial, to the Ex- " hilerating of the Spirits for the Praiſe of God, I " know no Argument to prove them ſimply Unlaw- " ful, but what would prove a Cup of Wine unlaw- " ful, or the Tune and Metre and Melody of ſing- " ing unlawful.

And more largely does he deliver himſelf in theſe *Queſt.* 127 *Five Arguments* in his *Caſes of Conſcience*, annexed to his *Chriſtian Directory*.

As 1. "God set it up long after *Moses*'s Ceremonial Law, by *David*, *Solomon*, &c*.

2. "It is not an Instituted Ceremony meerly, but a Natural Help to the Mind's alacrity: And it is a Duty, and not a Sin, to use the Helps of Nature and Lawful Art, though not to Institute Sacraments, *&c.* of our own. As it is lawful to use the comfortable Helps of Spectacles in Reading the Bible, so is it of Musick to Exhilerate the Soul towards God.

3. "Jesus Christ joyned with the Jews that used it, and never spake a word against it.

4. "No Scripture forbiddeth it, therefore it is not unlawful.

5. "Nothing can be against it, that I know of, but what is said against Tunes and Melody of Voice. For whereas they say, That it is a Human Invention: so are our Tunes (and Metre and Version) yea, it is not a Human Invention; as the last *Psalm* and many other shew, which call us to *Praise the Lord with Instruments of Musick*. ——And whereas some say, That they find it do them harm; so others say of Melodious Singing: but, as wise Men say, they find it do them good. And why should the Experience of some prejudiced, self-conceited Person, or of a half-man that knoweth not what Melody is, be set against the Experience of all others, and deprive them of all such Helps and Mercies, as these People say they find no benefit by.——More to this effect he adds in Justification of the Lawfulness of Musick in the Service of God.

* No bad Precedents in Devotion.
1 Sam. 18. 6.
1 Chro. 15. 16.
2 Chron. 5. 13. & 7. 6. & 23. 13.
Psal. 98. & 150.

To

To this Opinion of Mr. *Baxter*'s, I ſhall add that of the *Aſſembly of Divines*, very different from thoſe of *Geneva* on this laſt *Pſalm*.

" He (ſay they, ſpeaking of *David*) exhorteth them, that they might Praiſe God the better, to ſtir " up their Joy with Muſical Inſtruments *. And, *The Remark upon it is unanſwerable*, If Muſical Inſtruments (as is granted) had that Power then, how have they changed their Nature ſince?

* 'Tis to be noted, That the *Aſſembly* refer the meaning of this *Pſalm* to thoſe two places of the Apoſtle, *Epheſ.* 5. 19. *Col.* 3. 16. where they farther ſay, It ſeemeth moſt probable, that by Pſalms, he means the *Pſalms of David* ſet to the Harp or Pſaltery; by Hymns, certain Ditties made upon ſpecial occaſions; and by Spiritual Songs, ſuch as were not Compoſed before hand, and Prickt before them with Muſical Notes, but ſuch as men endited by an extraordinary Gift. ——— And *Mr. Pool*'s *Annot.* on *Epheſ.* 5. 19. *Moſt take Pſalms to be ſuch as anciently were ſung with Muſical Inſtruments.*

Theſe Authorities are great enough, I hope, to balance any thing can be ſaid, by any of the Separation, to the contrary. But I ſhall ſpeak ſomething more in Juſtification of the Lawfulneſs of this, when I come in the Third Place to Anſwer the Objections againſt it.

Having ſpoken thus much concerning the Lawfulneſs of Church-Muſick, which was the Firſt and Chief Thing to be done.

II. I proceed in the Second Place, to ſhew the great Uſe and Advantages of it.

And Theſe are ſo many, that 'tis an hard matter not to be long, if not tedious in their Enlargement. But, for my more Regular proceeding, I ſhall reduce them to theſe Five Heads.

1. It will Regulate the untunable Voices of the Multitude, and make the Singing in the Church more orderly and harmonious.
2. It will ſtir up the Affections of Men, and make them the fitter for Devotion.
3. It will compoſe their Thoughts, and drive away Evil Suggeſtions from their Minds.
4. It will prepare them for the being better Edified in the Divine Service they are about.

Laſtly, It will make the whole Service of God be the more Solemn and Auguſt, and the People more Serious and Reverential, when they are at it; and more Silent and Grave at their coming in, or going out of the Church.

Theſe are ſome of the chief Uſes of the Organ which my Meditations ſuggeſt, and of them briefly in their order.

(1.) Then the Organ will Regulate the untuneable Voices of the Multitude, and make the Singing in the Church more orderly and harmonious. It cannot be ſuppoſed, but there will be great Diſcord and Jarrings in a mixed Company of Singers, where few perhaps have had the Benefit of Art to tune and help their Voices. And where there is ſuch, Confuſion and Diſorder will naturally follow, which ſhould not be permitted in the Praiſes of God, if it may be avoided: For we are to endeavour *to make his Praiſe glorious*; and to ſet it forth after the beſt manner we can. *Praiſe ſhould be uttered in wiſdom, and the Lord will proſper it*, ſays the

Pſal. 66. 2.

Eccluſ. 15.10.

the wiſe Son of *Syrach*. It being ſomewhat unreaſonable to ſuppoſe, God will be delighted with ſuch unpleaſant and harſh Tones in his Service, as Men in their common Diverſion would not endure. They ſeek to Accompliſh themſelves by the Help of Art to ſing well and regularly, to pleaſe themſelves and hearers.

And think ye, when they ſing to God, it be no matter, whether they ſing well or not? They are to pay him the beſt Services; and in this Caſe the beſt are the ſweeteſt, and moſt harmonious and regular, when their Hearts and their Voices are kept in the beſt Tune, as they will be with the help of an Organ, which is therefore to be allowed as moſt uſeful; this being the only ſort of Muſical Inſtruments which is able to do ſo, having ſuch a Majeſtick Loudneſs, and decent Modulation going along with it, as will keep all in, and at the ſame time, both grace the Service, and pleaſe the Offerer.

(2.) It will ſtir up the Affections of the Soul, and make them the fitter for Devotion.

There are very few Men of ſuch ſprightly and ardent Minds towards the Service of God, but ſometimes they will want a little quickning and ſtirring up to keep them regular and intent in the Duty they are about. And, as for the generality of People, they are flat and dull, and too liſtleſs about ſuch a weighty Buſineſs. And therefore, if this Indiſpoſition can be rectified by the help of ſuch a Muſical Inſtrument, as in all probability it will, ſince 'tis its Nature thus apparently to excite and raiſe Mens Affections, we muſt conclude it to be a mighty Advantage to Religion.

And

And that it will do ſo, we have two very remarkable Inſtances in the Scripture for the immediate Confirmation of it: Both taken from that known practice of the Prophets in the *Old Teſtament*; who, for the promoting of the Spirit of Prophecy within them, and the better raiſing their Intention towards God at that time, they called for the Muſicians to play before them. The one, and the cleareſt of the two, is that 2 *Kings* 3. where when *Jeboram* and *Jehoſhaphat*, the *Kings* of *Iſrael* and *Judah* made their joynt Importunity to *Eliſha* to get them Water, for want of which their Hoſts were greatly diſtreſſed; he bid them bring him a Minſtrel. *And it came to paſs, when the Minſtrel play'd, the Hand of the Lord came upon him: And he ſaid, Thus ſaith the Lord, make this Valley full of Diches*, &c. *It ſhall be filled with Water, that ye may drink*, &c. The other Inſtance is that 1 *Sam.* 10.5. when the Spirit of the Lord was to come upon *Saul*, to make him a Prophet, and to ſtir up the ſame Spirit in thoſe Old Prophets who were ſent to his Ordination, that they might Prophecy together, 'tis ſaid, *The Company of Prophets came down from the High Place, with a Pſaltery, and a Tabret, and a Pipe, and an Harp before them*, &c.

2 Kings 3. 15, 16, 17.

1 Sam. 10.5.

In both which places, 'tis obſervable, That 'twas nothing but Inſtrumental Muſick, which was made uſe of in thoſe Caſes, to awaken their Souls, and to ſtir up the Spirit of Prophecy in them. And from thence I argue *A Fortiori*, If theſe were able to ſtir up the inſpired Principles of their Souls, for ſuch a mighty Thing, as the Conveying the Prophetick Spirit into another, among the Jews; certainly they may well be concluded proper and uſeful for the

Of Muſick uſed in the Schools of the Prophets, *vide* Bp. *Stillingfleet's Orig. Sacr. l.2.c.4.§ 6,7*

the ſtirring up the Spirit of Prayer, and to move the Affections of the Soul, that they may be the fitter for the Worſhip of God, in the Chriſtian Church.

I may well here ſubjoyn, what I find by many quoted concerning the regulating and ſweetning, as well as ſtirring up of the Affections of the Heart towards God by this means; inſomuch, that it will delight in Sorrow as well as Joy, and make a Man chearful, even in his Lamentation and Mourning for his Sins, and when he is doing the ſevereſt Penances for them. The Reaſon whereof is excellently well ſet forth by our *Judicious* Mr. *Hooker.* Eccl. Pol. lib. 5. § 38.

" Touching Muſical Harmony, (ſays he) whether by Inſtrument or by Voice, it being but of " High and Low in Sounds a due proportionable " diſpoſition, ſuch notwithſtanding is the Force " thereof, and ſo pleaſing Effects it hath, in that " very Part of Man which is moſt Divine, " that ſome have been thereby induced to think, " That the Soul it ſelf by Nature is, or hath in it " Harmony.

" A Thing which delighteth all Ages, and be- " ſeemeth all States; a Thing as ſeaſonable in Grief " as in Joy; as decent, being added unto Actions " of greateſt Weight and Solemnity, as being uſed " when Men ſequeſtred themſelves from Action. " The Reaſon hereof is an admirable Facility which " Muſick hath to expreſs and repreſent to the Mind, " more inwardly than any other ſenſible Mean, the " very ſtanding, riſing and falling; the very ſteps " and inflections every way, the turns and varie- " ties of all Paſſions, whereunto the Mind is ſub-

" ject;

" ject; yea, ſo to imitate them, that whether it " reſemble unto us the ſame ſtate wherein our " Minds already are, or a clean contrary, we are " not more contentedly by the one confirmed, than " changed and led away by the other. And ſo on-ward that excellent Man.

So that you ſee the admirable Uſe of Muſick to regulate the Affections, as well as to move them in our Devotion.

I might here mention what wonderful Effects may be found in Prophane Authors concerning the Powers of Muſick, as the Learned *Caſaubon* and *Grotius* have obſerved. We are told of a famous Muſician, who by Playing on his Inſtrument, could work up *Alexander the Great*, to ſuch a fit of Rage, as to force him, with great fury and wrath, to graſp his Sword, ready for any Combat: and then again, by a curious turn of Art, preſently be able to allay that Paſſion, and produce in him the quite contrary Effects of Gentleneſs and Mildneſs. The *Lacedemonians*, a moſt obſtinate ſort of People, when divided among themſelves, and at Variance even to a Civil War, were directed by the Oracle to hear the famous *Terpander* play upon his Harp, which, when they had done, they made up the Difference with Tears in their Eyes, and embracing one another, returned Friends. *Homer* introduces *Achilles* in the height of his Fury towards *Agamemnon*, appeaſed by Muſick *.

Plutarch of Muſick.

* The *Greeks* were careful to teach their Children Muſick, deeming it requiſite, by the Aſſiſtance thereof, to Form and Compoſe the Minds of Youth to what was decent, ſober and vertuous; believing the Uſe of Muſick beneficially efficacious to incite to all ſerious Actions, *&c. Ibid.*

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We are told alſo, That * *Pythagoras* did mollifie fierce Minds by Muſick. That *Aſclepiades* did ſtop the Rage of Sedition. *Damon* reduc'd Petulant and Debauched young Men to Modeſty and Sobriety. And *Xenocrates* cure Mad-men by the ſame means.

* *Grotius in* 1 Sam. 10. 5.

But I ſhall leave theſe, hoping we have no ſuch to try the Experiment upon, and proceed

(3.) To another Uſe of Church-Muſick, and particularly of the *Organ*, *viz.* That it will compoſe Men's Thoughts, and drive away Evil Suggeſtions from their Minds at their Devotion. The Devil be ſure is then moſt buſie to ply his Miſchievous Suggeſtions, and to endeavour the diſcompoſing of Men's Minds, when at their Devotion they are ſeeking the Ruin of his Kingdom. Then it is, That he often injects Evil Imaginations before us; and tempts us, by raiſing inordinate Paſſions in our Hearts, and tries to make us wander from the great Buſineſs we are about.

But then, the ſeaſonableneſs of Muſick will help to recall our Minds, and keep them from ſuch a Roving and Wandring away from it. It will be a means to keep them from evil Objects, and from the ſly and malignant Inſinuations of Evil Angels, which Repreſent them to our Minds. It will tend much to rid theſe, of all thoſe ſad and gloomy and melancholy and luſtful Imaginations, which may diſturb and diſcompoſe them. It will diſpel thoſe Clouds which make them heavy and dull. It will diſcharge thoſe irregular Paſſions, which do torment and vex them; and keep the Heart from being fretted with anxious Thoughts and racking Fears

Juſt. Mart. Queſt. 107.

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* *Grotius in* 1 Sam. 10. 5.

But I ſhall leave theſe, hoping we have no ſuch to try the Experiment upon, and proceed

(3.) To another Uſe of Church-Muſick, and particularly of the *Organ*, *viz.* That it will compoſe Men's Thoughts, and drive away Evil Suggeſtions from their Minds at their Devotion. The Devil be ſure is then moſt buſie to ply his Miſchievous Suggeſtions, and to endeavour the diſcompoſing of Men's Minds, when at their Devotion they are ſeeking the Ruin of his Kingdom. Then it is, That he often injects Evil Imaginations before us; and tempts us, by raiſing inordinate Paſſions in our Hearts, and tries to make us wander from the great Buſineſs we are about.

But then, the ſeaſonableneſs of Muſick will help to recall our Minds, and keep them from ſuch a Roving and Wandring away from it. It will be a means to keep them from evil Objects, and from the ſly and malignant Inſinuations of Evil Angels, which Repreſent them to our Minds. It will tend much to rid theſe, of all thoſe ſad and gloomy and melancholy and luſtful Imaginations, which may diſturb and diſcompoſe them. It will diſpel thoſe Clouds which make them heavy and dull. It will diſcharge thoſe irregular Paſſions, which do torment and vex them; and keep the Heart from being fretted with anxious Thoughts and racking Fears

Juſt. Mart. Queſt. 107.

and diſtracting Doubts, which at that time may lye heavy upon them, and bring it in ſuch a ſedate and even Temper, as is beſt for Divine Contemplation and Prayer.

Muſick will bring the Soul into ſuch an Harmonious Order, as will make it ever enjoy a pleaſant ſtate of Peace and Tranquility. The Reflections it will prompt it to make, on all that is good and great; and the Meditations it will Exalt in us, of the wonderful Works of the Creation and Providence, and the Happineſs is laid up in ſtore for good People, will always *make glad the City of God, the Tabernacle of the moſt Higheſt*, which the Soul of Man may be ſaid to be: And whatſoever does ſo, will be a Torment and Veſation to thoſe Evil Spirits *, who ſeek her Deſtruction.

* *Dæmones fugat Depellitque.* Ibid.

Hence we may take up a Saying, which is fathered upon *Luther*; *Scimus Muſicam Dæmonibus etiam inviſam & intolerabilem eſſe*: That the Devils cannot endure, but perfectly hate Muſick. And we have reaſon to believe it, becauſe there is no ſuch thing in Hell; but the oppoſite to that, *viz. weeping, and wailing, and gnaſhing of Teeth.* Quite oppoſite to the Repreſentation of the ſtate of the Bleſſed in the Kingdom of Heaven, where is Singing and Rejoycing and Gladneſs. And to fit our ſelves for their Society, in the glorious Preſence of God, we muſt have our Minds calm'd, our Paſſions ſubdued, and our Souls tempered with the Precepts of Religion, for the ſurer Reception of which, will the Charms of Muſick give a great Preparation. And

(4.) This

(4.) This is another Use and Advantage of it; It will prepare us for the being better Edified in our Divine Service. For, when our Affections are hereby Raised, our Thoughts Composed, and our Minds made Sedate and Calm, as we have seen, then shall we be in the fittest Disposition, the more seriously to attend upon, and the more eagerly bent to receive such Divine Instructions, as shall in the following Service, be offered to our Understanding. The Soul will then be qualified to take the best Impressions; the Head and the Heart will be enlivened; and the Ears and Eyes will be opened, through those most sweet and charming Sounds, whereby the Treasure of Goods Things will be convey'd into the Mind, and take the deeper Root in us; and so the whole Man will be Edified in the Precepts of Religion.

Thus Instrumental is Musick to make us most Knowing, as well as most Devout. Our Reason too, will reap a great Benefit by it, and we shall become the more Rational, and have a clearer insight into the Things above, by being awakened thereto, in the Service of God, *with stringed Instruments and Organs.*

The pleasing Force of which is so irresistable, that Men must do Violence to their Natural Tempers (unless they are monstrously bad) to withstand it: This being so artificially fitted, as will make at the same Time a curious Address, as well to the Judgment as the Imagination, and must captivate both, unless so dull and stupid, as to be beneath the Capacity of * Bruits.

* The Musick of *Orpheus* and *Amphion*, had influence upon Fishes and Beasts. Sir *William Temple's* fourth *Essay upon Poetry.* The Powers of Musick (says he) are either felt or known by all men, and are allowed to work strangely upon the Mind and the Body, the Passions and the Blood, to raise Joy and Grief, to give Pleasure and Pain, to cure Diseases, and the mor-

tal Sting of the *Tarantula*, to give motions to the Feet, as well as the Heart, to compoſe diſturbed Thoughts, to aſſiſt and heighten Devotion it ſelf, *Ibid. p.* 288. The *Tarantula* is a moſt venomous Spider, ſome ſay a Fly, ſo called from *Tarantum*, a *Neapolitan* City, where they moſt abound, whoſe Sting is deadly, yet curable by divers Sounds of Muſick, *Sand's Travels, fol.* 249. I appeal to the Experience of Diſſenters, whether they are not much affected, and think themſelves edified with the pleaſing Tone and Cadencies and Elevations of the Voice of their Preachers? and then, Whether they might not be aſſiſted with the ſweeter Sounds of Muſical Inſtruments?

St. *Auguſtine*, among his Confeſſions which he makes to God in ſeveral Books, ſays, ſpeaking of Church-Muſick, "How much did I weep at thy "Hymns and Songs, being vehemently moved with "the Voices of thy Melodious Church. Thoſe Voi- "ces did flow in at my Ears, and thy Truth was "melted into mine Heart, and from thence boiled "up ſuch an Affection of Piety, as did make my "Tears to run down, and then it was well with "me, becauſe of them.

Quantum flevi in Hymnis & Canticis tuis, ſuave ſonantis Eccleſiæ tuæ vocibus commotus acriter. Voces illæ influebant Auribus meis, & eliquabatur Veritas tua in Cor meam, & ex eâ, Æſtuebat inde affectus Pietatis, & currebant Lacrymæ, & bene mihi erat cum eis. Aug. Confeſ. lib. 9. in Calce cap. 6.

It ſeems he was ſo affected therewith, that he ſhed Tears in token of a Religious Joy, when his Ears were delighted with the Voices which ſung forth the Praiſes of God, and his Heart Inſtructed in the Matter of them. And notwithſtanding, he ſeems to be afraid of being carried away with the former to the hurt and prejudice of the latter: yet he was forced to acknowledge, the great Profit the Church did receive by ſuch a Cuſtom, ſo fit for Edification *.

* *Confeſ. l.* 10. *c.* 33.

I ſhall conclude this Particular with the words of St. *Baſil* to this effect, as I find them Tranſlated by our *Judicious* Mr. *Hooker*. "Whereas (ſays he) the "Holy Spirit ſaw that Mankind is unto Vertue

Eccl. Pol. l. 5. § 38. Ἐπειδὴ γὰρ εἶδε τὸ πνεῦμα τὸ ἅγιον συνεκχεῖσθαι πρὸς ἡδυπάθειαν τὴν ἀνθρώπων, &c.

"hardly

" hardly drawn, and that Righteouſneſs is the leaſt " accounted of, by reaſon of the proneneſs of our " Affections to that which delighteth. It pleaſed " the Wiſdom of the ſame Spirit to borrow from " Melody that Pleaſure, which mingled with hea- " venly Myſteries, cauſeth the ſmoothneſs and ſoft- " neſs of that which toucheth the Ear, to convey " as it were by ſtealth the Treaſure of Good Things " into Man's Mind. To this purpoſe were thoſe " Harmonious Tunes and Pſalms deviſed for us, that " they which are either in years but young, or " touching Perfection of Vertue, as yet not grown " to ripeneſs, might, when they think they ſing, " Learn.

" O the wiſe Conceit of that Heavenly Teacher, " which hath by his Skill found out a way, that do- " ing thoſe Things, wherein we delight, we may " alſo learn that whereby we profit!

Thus advantageous does the Uſe of Church-Muſick appear to be, to prepare us the better for Edification in the Divine Service.

(5ly. and Laſtly) I come now in the laſt place to ſhew, That the Organ will make the whole Service of God be the more Solemn and Auguſt, and the People more ſerious and Reverential when they are at it; and more Silent and Grave at their coming in or going out of the Church.

There is, beſides at the ſeveral Times when the *Pſalms* are ſung, ſome other proper Tunes cuſtomarily made uſe of for the Organ to play ſome taking Leſſon or decent Floriſh or other by it ſelf, which goes by the Name of *Voluntaries*; and is chiefly to anſwer this laſt Uſe and Advantage of it.

This

This ſort of Muſick, is either made juſt before the Service begins, which ſeems a very proper time for it, to engage the Congregation to a ſerious Thoughtfulneſs, and to a civil Deportment and Behaviour, when they are taking their Places, and about to enter upon the moſt Solemn Acts of Religion in the Worſhip of God. Or it is alſo uſed at the end of the *Pſalms*, before the Leſſons be read, to ſtrike a reverential awe upon our Spirits, and to melt us into a fit Temper to receive the beſt Impreſſions from the Word of God. And it is contrived as a new Ornament and Grace to carry us through the whole Service with Seriouſneſs and Devout Attention, with Alacrity, Sobriety and Peace. Or laſtly, It is uſed at the end of the whole, to take off ſome little whiſpering Diſturbances, through the Levity of ſome People, and to drown that ungrateful ruſhing Murmur and Noiſe which the ſtirring of ſo many People together, at that time of going out of the Church, muſt occaſion.

Vide Biſhop of *Cork*'s Duty of Singing, Cap. 3.

It being well provided and deſigned by the Piety and Prudence of our Governours, to let nothing there be heard in the Houſe of God, but what is grateful and becoming that holy Place. And eſpecially during the Time of Divine Service, all Things ſhould be performed with as great Silence and Reverence as is poſſible. Nothing is then to be heard but the Word of God, and the Voice of humble Supplicants; the Prayers of the Devout, and the Praiſes of ſuch as be joyful in the Lord.

And therefore by the way, the indecent Noiſe which is too often made by the opening and clapping faſt of Pew-doors (a reaſon why anciently Seats in the Church had no Doors to them) and the nauſeous

seous Rawkings, and unnecessary Coughing and Spitting, which are made by the People, though little regarded, come within the Censure of a Disturbance, and may doubtless in a great measure be avoided, if they be not at that time very much indispos'd for Civility as well as Devotion.

Thus I have shewn, and I hope in some measure proved, The Use and Advantages, as well as the Lawfulness of Organs in the Christian Church.

It remains now that we make our sincere and constant Attendance to the Performance of our Duty in this best part of it established among us, where our Devotion being raised with the additional help of Musical Instruments, we may best acquaint our selves with the Excellency of our Service, and the Advantages of it.

But there remains still another Particular to be discoursed in the Third place, that imports the Answering the Objections, and, if possible, removing the Prejudices, which the Adversaries of Church-Musick, have against this Practice. And if this be not done, in vain will the Arguments prove which set forth the Use and Advantages of this Institution. I confess the former are more easily answered, than the latter taken away; however, having gone so far, I shall now briefly make an Attempt on both, and pray for Success. III.

The Principal Objection I shall begin with, which is brought against this Custom and Practice of our Church, is, *That it is a Jewish Ceremony, and an Appointment of the Law, but was to be abolished in the* Object. 1.

the Chriſtian Church. That, though it might ſuit well enough with that Infant State: yet now by the Coming of Chriſt, it is to be done away, as the other Ceremonies of the Law are. This is the utmoſt force of the Objection, as warranted by the *Geneva* Annotations on this *Pſalm*, expreſly ſpeaking to that effect.

And 'tis great pity ſuch pernicious Annotations ſhould be ſuffered to be printed with the Bible, ſo contrary in many places, to the ſenſe and meaning of it. But for Anſwer to this Objection, which is very peremptorily made without any offer of proof to juſtifie it,

Sol. 1. I ſay Firſt, That the Inſtitution of Muſical Inſtruments in the Service of God, was never a part of the Ceremonial Law, neither was it appointed or preſcribed by the Law; and for that Reaſon, the uſe thereof, as of other Ceremonies, was not to be done away at the Coming of Chriſt. And now to ſhew, That 'twas no part of the Ceremonial Law, is very manifeſt for theſe two Reaſons. 1. Becauſe they were in uſe before that Law was given. And, 2. They were not eſtabliſhed any where by the Law, nor till above Five hundred years after the Ratifying and Sealing of it up.

As to the former, Their being in Uſe before the Law, appears, in that *Miriam the Propheteſs* celebrated the *Iſraelites* Deliverance out of *Egypt*, with the Ceremony of Muſical Inſtruments, on that Religious
Exod. 15. 20. Account, *Exod.* 15. 20. And ſo likewiſe, they might be uſed on other ſuch like occaſions, as they
1 Sam. 10. 5. were *when* Saul *was made a Prophet*; which was before the Inſtitution of theſe, though long after the Time of *Moſes*.

In

In short then, The Ceremonial Law was given and compleatly ratified by *Moses:* But we cannot find any where that he gives an Institution to these Things; Instruments of Musick were not appointed in Divine Service in his Time, though possibly they might be used then by others, as well as *Miriam.* Except the Trumpet for the Calling of Assemblies, &c. *Numb.* 10.

But, in Answer to the latter, it is plain, That they were an Institution of *David's* in his most flourishing state; and the first time we read of their Establishment, is, at his welcoming home of the Ark from the *Philistines: And* David *spake to the chief of the Levites, to appoint their Brethren to be Singers with Instruments of Musick, Psalteries, and Harps and Cymbals sounding, by lifting up the Voice with Joy.* According to which, this, afterwards went by the Name of *David's Commandment, and the Commandment of the Lord by his Prophets.* Upon a very remarkable occasion it was so called, when good King *Hezekiah* restored this Custom again, which in the Reign of some evil Kings had been neglected. 1 Chro. 15. 16. 2 Chro. 29. 25. Ezra 3. 10.

From both which places, it appearing to be of *David's* Institution, could not be a part of the Ceremonial Law, which was compleated before by *Moses, Deut.* 12. 32. in these words (after he had bid *Israel* hearken unto the Statutes and unto the Judgments which he was to teach them —— he says) *What thing soever I command you, observe to do it: Thou shalt not add thereto, nor diminish from it.* Deut. 12. 32.

I. Answer in the Second Place, That if this Use of Instrumental Musick was a part of the Ceremo- *Sol.* 2.

nial Law, and to be done away in Chriſt; it would have been as thoſe other Typical Things were, a Shadow of ſomewhat to come, which was to be done away by the Coming of that Subſtance; but no ſuch thing being to be made appear, we may rationally conclude, this is not to be done away under the Goſpel. But the ſame Reaſon for its firſt Inſtitution, will always hold good, as long as People have dull and irregular Affections to be ſtirred up, and raiſed fit for Devotion, and ſuch other Wants, as Muſick is fit to ſupply. And 'tis as proper now in the Chriſtian Church, to ſtir up Mens Minds, to compoſe their Thoughts, and to inflame their Devotion therewith, as it was in the Reign of *David*, and therefore as reaſonable that it ſhould be continued.

Object. 2. It is again objected againſt this Cuſtom, *That 'tis not ſo edifying in the Chriſtian Church, as we plead for; nor ſo proper, where we are not to worſhip God, with External Ceremonies, and the outward Formality of Serving him, as the Jews did; but* in Spirit and in Truth. *And for this Reaſon Inſtrumental Muſick ought to be aboliſhed.*

John 4. 23.

Sol. To which I Anſwer, That it is no way Repugnant to the moſt Spiritual Worſhip whatſoever: But ſo far from being prejudicial to it, that 'tis highly advantageous to make the Chriſtian Worſhip the more Spiritual, and to ſtir up the Affections of the Soul in order thereunto; and by means of it, to make us the more ſtedfaſtly and devoutly to *cleave unto the Lord*; and the more Attentively to heed the Things that are ſpoken in his Service,

vice, for our better Edification, which I have already shewn. And the Experience of those, who have professed seriously to have received great Benefit by it, is a farther Argument to convince us of its Use; which, when we have Experienced likewise, will, I hope, oblige us to make the same Acknowledgment.

There be some other Objections among us against this Thing, of lesser Note, which scarce deserve a serious Answer. Some say, *They don't like it, and they shall never endure it.* Well, it may be so; but then it must argue the want of Prudence in them, and Respect to their own Credit, in not concealing that Dislike, because of the mean Opinion Men commonly have of such * Creatures as do not love Musick.

Such a Dislike argues a morose, sowre, and ill-natur'd Disposition, or else a stupid, dull and heavy Temper, and that in no small degree neither. Otherwise, so harmonious and piercing a Thing as that, which is so every way adapted to accost and captivate with pleasure, the Affections of a well composed Soul, must of necessity move it to a liking and a loving of it †. "This being wrought "(as *Boetius* acquaints us) through the answerable-"ness of the Notes in Musick to those in Nature.

* *Asinus ad Lyram.* Fab. Æsopi, &c. 414. By Sir *R. L.*

† They must have hearts very dry and tough, says Mr. *Hooker, Eccl. Pol. l.* 5. § 38.

And sure he is of a rugged temper, and hath an ill composed Soul, who feels not these Effects (meaning of calm'd Souls, raised Affections, and mollified Hearts, by means) of that grave and pleasant Harmony which doth accompany this Office; and we may fear he is not of *David's* Spirit, whose Ears are offended, whose Spirit is disturbed, or his Devotion hindered by Vocal or Instrumental Musick, says Dr. *Comber's Companion to the Temple*, Part I. Sect. 8. § 2. Whoever find themselves wholly insensible to these Charms, would, I think, do well to keep their own Counsel, for fear of Reproaching their own Temper, and bringing the Goodness of their Natures, if not of their Understandings into question, *&c.* Sir *William Temple's Essay of Poetry* at the very end, *p.* 340.

But however, if ſome People cannot conceal the preſent bent of their particular Diſaffections, and the Diſſonancy of an ill Temper, yet how do they know they ſhall never like this Thing?

To ſay ſo, does farther Argue a great Obſtinacy and Perverſneſs of Mind in them; and that they ſay, They cannot, when in truth They will not. Certainly, nothing but an invincible Ignorance can Excuſe them in ſuch a Saying, becauſe 'tis plain there is no ſuch an impoſſibility in the Thing, but all People may like it, if they will. And to ſpeak ſo for the future, *That they never ſhall*, ſhews a Prophetick Spirit of Perverſneſs, That having too much Cauſe to know the Inflexibility and Stubbornneſs of their own Natural Tempers, they believe they ſhall never be able to poliſh and amend them; and by all their Endeavours to make their Paſſions obey their Reaſon.

But to regulate theſe, I muſt preſcribe Church-Muſick as the beſt means; and if Mens Prejudices againſt the Service of our Church, be not too great and unreaſonable, which is moſt to be feared, That being duly and devoutly attended to, will in all probability effect the Cure.

So ſhall we be brought to live as Brethren, Converſe as Neighbours, and go up to the Houſe of God as Friends; there joyntly to partake of the great Bleſſings and Benefits of our *Excellent Service*. On which, it ſhall ſuffice at preſent to Remark, That though there be great Harmony and Sweetneſs in our Church-Muſick, yet none comparable to that in the *Liturgy* it ſelf. So,

I come now in the last place, To conclude the whole, with an Exhortation to you, to stick heartily and devoutly to the Performance of that Excellent Church Service of ours Established among us, as being the best and fittest of any in the whole Christian World, to answer the Ends of our Holy Profession, namely, to give us a peaceable and happy Life here, and to bring us to Heaven hereafter. IV.

This Last is the great End we are all to Aim at, and That the best Means to direct our Aim and to carry us thither. A Church we have the happiness to be Members of, which for the Soundness of its Doctrine, and Regularity of its Worship, is the Beauty of Christendom, and the Glory of the Reformation.

The Value of whose Discipline is only lessened for want of a stricter Execution, and That, though moderate in it self, if raised to its Primitive Usage, would be thought too rigorous and severe, and not well able to comport with the Difficulty of the Times, to solve a present Exigence.

But take the whole Constitution of our Church, as it stands, The Envy of our Neighbours, the great Bulwark against the Inundations of Heresie and Schism, the Hatred and Fear of the Church of *Rome*, and, I hope, the Rock of Ages, and there is no Comparison between this and any other Establishment in the Christian World: Against which, Let neither the Malice of Devils, nor the Policy of *Rome*, nor the Craft of *Geneva*, be ever able to prevail; either to overthrow its Strength through a fatal Division among her Members, or to rifle its Beauty, through a Deluge of Vice; or to undermine

mine her Foundation by a Treacherous Comprehenſion.

Every Alteration in ſo well an ordered Conſtitution, will be for the worſe, and give too great an Occaſion for the Triumphs of her Enemies, who would be glad to have her Honour laid in the Duſt.

This was not long ſince the wiſhed for *Aſylum* of our oppreſſed Neighbours, who would then have thought themſelves the happieſt Chriſtians in the World, if they could but have obtained ſuch an Eſtabliſhment, or but the Favour of her Protection; but being, even beyond their Expectation, ready to receive them, is not however ſo heartily embraced and ſtuck to, as might well be expected from her, and pretended by many of thoſe who are fled to us for Refuge.

And I ſpeak it with aſtoniſhment, That they, who thought they could never do or ſpeak enough to promote its Intereſt, and advance its Glory, ſhould hold ſo treacherous a Correſpondence with thoſe who unwarrantably ſeparate from us, and cannot ever be thought to wiſh well to her Peace, when they ſo induſtriouſly ſeek to divide her Intereſt.

'Tis certainly too juſt a Reflection upon the Integrity of theſe Proteſtant Refugees, to partake of the Protection of the Church, without obeying the Laws of her Communion. Such do but too like the Viper's Brood, eat out the Bowels of their Mother that Nouriſhes them up, and Maintains them with Ability to ſupport themſelves.

But

But let us be more Conſiſtent with one another, and with our Chriſtian Duties; and waving all by-Reſpects and ſiniſter ſelfiſh Ends, let us firmly adhere to its Doctrine, Diſcipline and Worſhip: So ſhall we beſt Secure the Proteſtant Religion in General, by Securing this beſt part of it Eſtabliſhed among us: But chiefly hereby ſhall we Secure our League with Heaven, and the Intereſt of our Immortal Souls, far beyond our Temporal Welfare and Intereſt, which this however, through the Bleſſing of God, will honeſtly promote, and therefore the more ſecurely help to obtain.

We have all things that we can deſire to accompliſh Thoſe great Ends; we of this Town particularly, have the Daily Sacrifice of Prayer in this Houſe of God; we have with others an Accurate Form of Prayer, containing the moſt proper Method and pious Matter, and ſuitable Expreſſions, fit for our Devotion. We have proper *Pſalms* appointed to Praiſe God with, and proper Leſſons, and conſtant Sermons to Inſtruct us in our Duty. We have excellent Collects, and a moſt pathetical Litany to ſolicit our Heavenly Father, for the Mercies we want, and to avert the Judgments and Dangers we fear. And now by a kinder Providence to our ſelves, than to our Neighbours, we have the moſt proper Means of Inſtrumental Muſick, to quicken our Hearts, and to raiſe our Affections, to make us the more Devout.

All ſo Edifying and Inſtructive, that it muſt be our fault, if we be not conſtantly made the wiſer and better for being here. It behoves us therefore to take care that we be here often, and that our Hearts be full of Faith and Love, of Humility and

and Devotion when we come, and then we need not doubt of having been heard and accepted when we go away.

And I muſt remind you, That ſince now we have the beſt Advantages of any Church in the World, we ſhould endeavour to be the beſt Chriſtians in the World. We muſt be moſt wanting to our ſelves, if we be not; and our Accounts at the laſt, will be required according to the Talents given.

We may perhaps have the Vanity to imagine, That God will Excuſe us for our well Meaning, though in many Things we come ſhort of our Duty. But let us not deceive our ſelves, and think to mock God, 'Tis only doing of it will make us acceptable.

Let us then endeavour to be as good Chriſtians as we ought to be, by doing what is required of us; So ſhall we oblige God to dwell among us, and to delight to bleſs us, with what we wiſh, with Health and Happineſs, with Peace and Plenty; but above all with the Security of our Church and Religion, which we are moſt of all to deſire.

For the doing of what is required, is the beſt Sacrifice we can offer unto him. 'Tis by our good Lives, we Praiſe and Engage him moſt. This makes the beſt Muſick in the Ears of the Almighty, and is the Chief Melody of our Hearts, to which Muſical Inſtruments are purely ſubſervient, as being a proper means to excite our Devotion, to quicken our Minds, and to raiſe our Affections towards him. But all this is to make us the more enflamed in our Love, and more ready in our Obedience.

Obedience. It being almost impossible to know God, and to be lively and devoutly affected towards him, but we must be obedient to him. And then, we shall love what he loves, and hate what he hates; consequently we shall be more just in our Dealings, more upright in our Conversations, and more holy and sincere towards God and our Neighbour. Every way better fitted to glorifie him in Heaven, when we can in fervent Devotion, be raised to glorifie him here, with our cheerful Hearts and vertuous Lives, through the help of Musical Instruments.

'Tis a severe Judgment not to be so affected. Ezek. 33.30, 31,32,33.

It will now Argue a great deal of Arrogance and Singularity in any of us, to speak against the Use of These, which the generality of Christians, not only in this Age, but in those that have been purer and better, have approved of, and looked upon, as of singular Use and Advantage for those great Ends; and to help us forward in our way to Happiness, according to the *Primitive way of Worship, by Psalms and Hymns and Spiritual Songs, and making Melody in our Hearts unto the Lord.*

Surely this which is the Entertainment of Angels and just Men in their glorified State, ought not to disgust any of us, who should endeavour the utmost we can to be qualified for their Company, and to bear a part of their happy Employment, which is with constant Readiness and Agility to obey the Will of God, and with Everlasting Songs of Praise to magnifie his ever glorious Name. This we are to begin here, and to perfect with them above in the Quire of Heaven.

And I will not detain you any longer at present, from the grateful Harmony which is to follow, through the Excellency of our Organ, and the Sweetness of so many well tuned Voices as joyn in Consort with it.

The Art of Singing *Psalms*, which some of you have happily learnt, may not unfitly be reckoned among those that are Divine: and has no less than the Holy Ghost for its Original, who taught the Patriarchs, the Prophets and the Primitive Christians, *to utter the Praises of God with a Song*. It being so commendable, and so religious an Accomplishment, as does become the greatest Person, and is not debased by the meanest; and in all probability, will not only raise your Esteem, but your Devotion too.

By the Grace and Melody of this Vocal and Instrumental Musick together, I hope *This Congregation* will be kept in a continual Fervor fit for Devotion, and for retaining such Instructions from this Place, as may conduce to the making us first Sober and Religious Christians, then happy and glorious Saints.

The Charms of which may in time melt us into Love, and so charitable an Affection, as that we may all seek the Good and Welfare of each other. And, I hope, bring the Use of Artificial Singing and Divine Anthems again in request, and be both studied and practised too, as they were in the earlier Times of Christianity, immediately after the ceasing of that sort of Inspiration, in singing Psalms and Hymns, which was then extraordinary, and to supply the place of it.

Even.

Even as now, since the Expiration of some other Extraordinary Gifts which were then in the Church, the latter Ages must be supplyed from Study and Learning, if at all. And the Pretenders now to Preaching and Praying by the Spirit, without these, will be altogether as vain, as their *ex tempore* Singing can be supposed to be without the Advantages of Art.

I am perswaded, if any thing takes us off from that Vanity, and prevents greater Confusion and Discord from the Minds of Men, it will be the Charms of Musick, which by the Subtlety of its Nature, and the Insinuating Sweetness of its Sound, will strike deeper into the Heads of some, than the closest Reason possibly can into their Hearts. It may work out that Malady which first discompose them, and then moves them to discompose others; and have the same effect it had upon *Saul*, in *making them well, and the Evil Spirit depart from them, and they be turned into other Men.* Into Men of calmer Tempers, more Innocent Dispositions, and more Regular Affections.

It is reported to be the Saying of an Heathen Poet, *That God loves not those which love not Musick.* An Opinion indeed too Extravagant for a Christian Entertainment. However, we may observe this Curse commonly attends an Immelodius Constitution, That it argues a querulous, humoursom, ill-composed and ill-natured Temper, or else a very sowre and melancholy one *: which in the Opinion of the Hebrew Doctors, is quite unfit to entertain the *Shechinah*, or Glorious Presence of God. Among Minds disturbed with Passion, and polluted Hearts, is not to be found the Divine and Gentle Spirit. Nay,

* *Spiritus Sanctus non residet super hominem mœstum.* שְׁכִינָה 1 Kings 19. 11, 12.

we suppose the Good Angels themselves will acquit the Guardianship of those, among whom they find such an uneasie Habitation. While they are most Harmonious themselves, they will like and befriend us most, when we are so too.

Cavete Scoti!

And if we truly are so, nothing will more contribute to our Peace, Unity and Agreement among each other; But we shall be all knit together in one Common Bond of Amity and Friendship; in one Communion and Fellowship. By this means we shall be brought to mind the same Thing, to walk in the same Way, and at last Arrive at the same Happiness and blessed Society of Saints and Angels above, from a zealous and devout Imitation of them here; who readily do the will of God in Heaven, and teach us to do the same on Earth, if we hope ever to come where they are, and with them to sing Eternal Praises and *Hallelujahs* unto him that sitteth upon the Throne, and to the Lamb for evermore. *Amen.*

To which Place God of his infinite Mercy bring us All, through the Merits and Mediation of his Son Jesus Christ our Lord. To whom with thy self and blessed Spirit of Grace, be ascribed, as is most due, by us and by all the World, all Glory, Power, Might, Majesty and Dominion from henceforth and for ever. Amen.

FINIS.

Advertiſement.

It is thought fit here to ſet down the Method of our Proceeding, and the PROPOSALS *were made, for the Erecting of the* ORGAN *in in our Pariſh Church of* Tiverton *by way of Subſcription,* March 6. 1695.

Imprimis. THE Undertakers do Promiſe all thoſe who ſhall voluntarily Subſcribe to ſo Pious a Work, that they will apply themſelves to the Right Reverend Father in God, the Lord Biſhop of the Dioceſs, for his Approbation of their good Intentions herein; not doubting of his Lordſhips Concurrence with them, in promoting the Honour of God, and the Benefit of his Church thereby.

2. They will alſo apply themſelves to the Reverend Dr. *Lake* the Arch-Deacon of *Exon*, for his Aſſiſtance, who has already, not only Recommended ſo good a Work, but has kindly offered the Intereſt he

he has in an Excellent Artiſt, who ſhall be imployed for the making of the ſame with all convenient ſpeed.

3. They do undertake to procure an excellent and well-contrived Organ, of a ſufficient Bigneſs, and with decent and proper Ornaments of Carved Work, anſwerable to the Pariſh Church; and the convenient Place there is for the Erecting of it over the Skreen in the ſaid Church. And that they will forthwith give Directions for the making of the ſame, as ſoon as they ſhall receive ſufficient Subſcriptions from good and piouſly diſpoſed People, for a ſuitable Sum of Money, to diſcharge the Expence of the Organ it ſelf, the bringing it down from *London*, and ſetting it up in a decent Gallery to be made for that purpoſe.

4. The Subſcribers are to pay into the Hands of one or other of the Undertakers; half the Sum or Sums by them reſpectively Subſcribed at *Lady-day* next; and the other half at *Midſummer* following, or at any other Time or Times, as ſhall be by them appointed.

5. The Undertakers do promiſe to ſet up the Names of all ſuch Perſons who ſhall Subſcribe the Sum of Ten ſhillings or upwards, in a decent Table in the Church, there to remain for ever, as a laſting Teſtimony of their being Benefactors to ſo Religious and generous an Undertaking.

Laſtly, For the better Encouraging of others, who ſhall be well affected to this Undertaking, the Undertakers

dertakers themſelves, whoſe Names are underwritten, notwithſtanding the great Care and Trouble and Expence they will be extraordinarily put to beyond others, do Subſcribe likewiſe the reſpective Sums following, hoping a great many others, who are of Ability, will follow ſo good an Example.

The Undertakers are

John Newte Rector.
Roger Chamberlain, *Arthur Culme*, *John Upcott*, *Robert Burridge* } Capital Burgeſſes in the Corporation.

Richard Spurway, *William Froſt* } Aſſiſtants in the Corporation.

☞ The Excellent Artiſt, who makes our Organ, is Mr. *Chriſtian Smith*, a very Honeſt and Ingenious Man, and lives in *Hart-ſtreet* nigh *Bloomsbury* Market, *London*.

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